

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, MAY 31, 1906.

NEW SERIES VOL. VIII. NO. 22.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton:

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$

Name
County
Post Office
Church

When does a seed become a plant? When it sends a root downward and a shoot upward. But always the root first. Where there is no root there can be no shoot, no fruit.

"Sow good seed in thy field." However good, the seed needs the soil and the soil needs the seed; neither can do any good without the other. Put the seed into the soil.

Dowie's successor to Zion City, General Volva, is reported as having cut down running expenses by about 300 per cent, and to have fixed his own salary at \$100 per month.

Dr. A. C. Dixon quotes John Wesley as having preached a sermon on giving. He made three points: First, "Make all you can." "Amen!" said a rich man at the front, "that is good gospel." His second point was, "Save all you can." "Hallelujah! that is better gospel." The third point was "Give all you can." "My, my," said the shouter, "that spoils the whole thing," and he never said "hallelujah" another time.—Biblical Recorder.

Dr. J. B. Gambrell, in an excellent address on the importance of evangelism, deprecated the practice of union meetings in which the preacher had to be constantly hedging lest he should say something about baptism or the Lord's Supper or a converted membership. He contributed this story:

An old lady just before drinking her tea was observed to be holding something in her hand from which she was chipping little bits and putting them into the cup. "This," in answer to a question, "is calamus. I always like my tea to taste of something."—Religious Herald.

Dr. E. E. Folk uses these words on Temperance: We help others in two ways. (1). By moral suasion. This is done in the home, in the schoolroom, in the pulpit. (2). By legal suasion. Moral suasion means keeping the boy out of the way of temptation. Legal suasion means keeping the temptation out of the way of the boy. And while it is a good thing to keep the boy out of the way of temptation it is a better thing to keep the temptation out of the way of the boy.

The Courier Journal, Louisville, Ky., is orthodox at least on one subject. Speaking of the result of the trial of Dr. Crapsey by the Episcopal Church for denying the deity of Jesus Christ that paper says: "This is fair enough." "No effort was made to circumscribe Dr. Crapsey's liberty; he was asked to go outside to attack the foundation of the Episcopal faith," the Argus adds.

"I was glad when they said unto me, let us go into the house of the Lord." Why? Because the Lord of the house is always at home to those that call on him. Otherwise the house, though called by name, would be empty and joyless. Those who call on the Lord of the house need never simply leave their card.

The paper presented at the late Convention of Disciples, and at their request by Dr. Mullins on The Relation of Baptism to Regeneration and the Remission of Sins was the best piece of literature on that subject the Associate Editor ever read. It was wise, clear, strong, conciliatory and will remain a distinct and abiding contribution to the discussion.

Field Notes.

The writer has enjoyed another trip to the Delta.

One day was spent at Anding on the way up.

A number of renewals rewarded this visit.

The Baptist tramp enjoyed the hospitality of G. W. Rusk and Nathan Kelly which was duly appreciated.

Sumner—Here C. H. Mize is the efficient pastor. He was away at the Southern Baptist Convention at Chattanooga. In his absence, the writer filled his pulpit morning and evening. Renewals and a number of new friends were found for the Baptist Record.

Clarksdale—Bishop Barnett was absent attending the Convention. While here it was learned that the church is forging ahead. Congregations growing and the church was meeting all her obligations and better than all increased zeal in the membership being very marked. May the Mas-

ter's blessings attend His servants.

Shelby—Pastor Cox was found busy about the Master's work. The people in the Delta are hard pressed in consequence of the failure of crops last year; but they are by no means discouraged. A good crop one present year and they will all forget the present struggle. "So — it be."

Cleveland—Brother Mitchell holds the reins here. Notwithstanding the hard times, the church is moving forward in an effort to renew and re-furnish their house of worship.

Boyle is another field occupied by Brother Mitchell. A night spent here with Dr. Hillhouse was enjoyed. Mention should also be made of kindnesses extended by Brother Cox and Brother Mitchell.

Greenville—It is quite a little jump from Boyle to Greenville, but that is what happened. In the prophet's chamber of Brother H. N. Alexander a pleasant night was spent.

By means of his horse and buggy a number of Baptist friends were seen and some of the indispensable was found, and at 6:40 a. m. adieu was said, and away to Vicksburg to meet appointment at Antioch. A good day and hopeful prospects for the future gives courage to press on.

O. M. LUCAS.

Pastor Yarborough has been conducting a meeting in his church for more than a week, Rev. G. W. Riley and wife leading the singing. It has been a really good meeting. To date a dozen have united and many others are interested.

In an address at the late General Conference of the M. E. Church, South, Professor Matsumoto is reported to have cried with intense earnestness struggling for English words: "Convert Japan and Japan will convert the Orient. China is the great rock of heathenism; Japan is the dynamite to open that rock to the light of Christian religion." Will Christian America awake to her opportunity and redeem, buy up, the time, seize it by the forelock or carelessly allow it to pass, and then frantically grasp at the after-lock of the opportunity? God give us wisdom and grace and zeal.

The Religious Herald says the position of Seminary as to freedom of teaching is: "Seek the truth and proclaim it, but be a man about it. If your serious, clear convictions cannot be uttered where you are without disloyalty to the accepted standards of common honesty, set yourself free to speak and to teach. In other words, freedom of teaching and responsibility for teaching must go hand in hand. Still the practical question remains: How far may one consistently with honor, go in deviation from accepted views? No one may determine this with accuracy. But is the spirit of the Seminary repressive or liberal in this respect? Liberal, we think; just as generous as is possible while maintaining loyalty to vital truth as it is held by those for whom they in some real sense stand."

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Satan Against Christ.

Text—"Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death, He might destroy Him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14-15.

The children subjects of God's creation, and in this particular all mankind, partakers of flesh and blood. Human nature, over which the devil seems to have had the power of death by perverting the mind to that extent that poor human beings are induced through the devil's craftiness, to discredit God's Word and through the lusts of the flesh to indulge in sin, which to do means God doth know that in the day ye eat thereat, as at the beginning God said to Adam, "In the day thou eatest thereof, thou shalt surely die," then Satan said to the woman, "thou shalt not surely die, for God doth know that in the day ye eat thereat if then your eyes shall be opened and you shall be as Gods, knowing good and evil." Satan is no heretic, he knows the truth, but death to the children is his aim, so he didn't hesitate to lie to them in order to murder the human race at the beginning, but God so loved the man that He gave His only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

Therefore, he also himself likewise, took part of the same, became human in order that he might be tempted as human, though not subject to sin, because He was divine. I believe he existed as God the Son, in the Holy Trinity before He was born of the Virgin Mary and just here, let me say, that I do not see any other meaning for the word likewise, but that he was incarnated by the energy of the Holy Spirit after the manner of Adam—that is, by the creative power of God—the spirit of God moved upon the face of the waters at the beginning, Gen. 1:2. So the angel said unto Mary, "The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

So the word which was God was made flesh. In 1:14, in order that he might suffer the agonies of death and die as a man, strip flesh and blood, and thus fulfill God's law, and at the same time destroy Satan's power of death which consists partly in his power to keep the people shut up in darkness, by alluring them away from the truth or any knowledge of the truth as it is in Christ Jesus, by showing them the kingdom of this world the riches and the pleasure of it, tempting their appetites with strong drink, leading their bedarkened intellect to worship dollars, and the dance with all manner of vice and folly, and I am not certain that some of this power is not vested in some religious institutions which call themselves holy, for the attaching of this world holy, to an unholy thing, is blasphemous. Now reader, I trust you may gain some knowledge of the conflict between Christ the Lord and Satan the tempter from the above text also something of the incarnation of Christ, and now let us consider that part of the text which effects you and me.

Deliverance.

And deliver them who through fear of death were all their lifetime subject to

T. W. WILKERSON.

The Doctrine of Election Again.

Brother Sansing in reply to my request, said some things as a defense of his belief as to the Bible teaching of election, then confessed that he did not understand it and left it for some one else to explain, but it seems that someone else does not explain. He had rather not, and I don't blame him.

However, you can plainly see that Brother Sansing wants to make me appear the ridiculous, or arminians, or Bible benders or somewhere among the cranks and fanatics, while he boasts of his Augustine Calvinistic doctrine or the only one that will stand the test.

Now, I do not wish to cast any reflections, or say anything just to make a brother appear little or low, that be far from me. We all alike have a right to our opinions, but come and let us reason together. Brother Sansing says he does not understand it. It stands clearly to reason that he does not know that it is the doctrine of election. It might be something else that he did not understand. In the second place, he makes the broad assertion that nobody else understands it. I admit that, and apply just as in his case.

Thirdly, he says the Bible doctrine of election is beyond man's understanding, if this be so, then the Bible is not a revelation from God to man, for a revelation that does not reveal is a contradiction of terms, and then, surely God Almighty would not trifl with man about so vital a thing as his soul's salvation.

I will freely admit that man never has understood a doctrine of election from a purely Bible standpoint, but surely the Bible is not to blame for it.

Now, let's reason just a little farther. If the Apostles taught the doctrine of election, (this he says no student of the Bible will deny) and exhorted their followers to preach the word—rightly divide it—declare the whole counsel—give to every man his portion, etc., etc. I want to ask why in the name of all reason, and common sense, did they wait 400 years before they preached the doctrine of election? Not a single man that ever heard the apostles preach, ever said anything about it. Then, after 400 years of perfect silence just one man (Augustine) conceived the idea of election, but the doctrine died with the man, no advocate of it again for over 1,000 years. Then Mr.

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Calvin got hold of it somewhere and formulated it into a creed and thus confused the teachings, so that in the language of Mr. Spurgeon, no man can harmonize it. Again the brother says that Calvin did not tinker with it any more than any other man, and yet he says that the Calvinistic theory is the only one that will stand the test of either the Bible, or reason, and I wish to say that if it was subjected to the real test, it would turn out just as it did with the old hard shell preacher, he thought he would illustrate it by a walnut, using the outer and inner hull for the infirm creeds of others, and the real nut with the kernel for his. He had his hammer already in his pocket and at the right time and place in the discourse he cracked it, and without cooling his ardor, or checking his enthusiasm, he said, there be God's Word, it's rotten. But the trouble with Brother Sansing is, he can't crack it, and consequently he don't know.

He asserts that numerous passages of Scripture teach the doctrine of election, but you see it is only an assertion without any proof, he refers me to only six of them, which I assert does not, in any way, teach his Calvinic election. I can easily prove this in each case, but will only take the first of the whole fabric, and is always quoted, or rather misquoted. First Eph. 1:4-5, please read the whole connection, and you will see clearly that as was the Jews who alone, had been permitted to sit together in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, or rather before the foundation of the arrangement (Kosmos). And this arrangement was the law, or schoolmaster to bring us, (the Jews) to Christ, in whom the choice was made before the law was founded, so that Paul, as a believing Jew could say though the handwriting is against us, yet we are permitted by faith, to sit together in heavenly places in Christ, because the promise stands first in him, not in the law for that which came four hundred and thirty years after, could not annul that which had gone before, and was confirmed of God in Christ.

That world in, or on which electionists have their existence ended with Christ.

But now once in the end of the world that Bible election was only to distinguish sacrificee of himself. Heb. 9:26. So you see that Bible election was only to distinguish the two covenants and does not antedate the days of Abraham for whom they were made. The promise of the Christ was first made then because of the transgressions of men, the law was added till the Christ should come. And I am just Arminian enough to believe that he came, finally to save to the uttermost, all who put their trust in him. That great word, whosoever, is ringing through my soul, whosoever will, may come.

We look for good to continue to come, as a result of this meeting. We all hope the Lord will send Gillon to us again some time in the future. Our church is going forward and we pray for greater things to the glory of God and the upbuilding of His Kingdom.

The singing was conducted by Brother Herbert Reynolds. He did his best, as he always does. The books used were, the "Torry-Alexander" Revival Hymns.

Large crowds attended the meetings. A few times the house could not accommodate the people. How I wish the necessary help could be secured to take Natchez for Christ!

God be praised for his unspeakable goodness and love.

Yours in Him,
JNO. A. HELD.

Notice to All Delegates and Visitors Expecting to Attend the Mississippi Baptist State Convention.

The Mississippi Baptist State Convention will convene in the city of Vicksburg at 10 o'clock Wednesday, July 4, and continue in session for three days.

All delegates who are expecting to attend will please send their names to Howard L. Weeks, Vicksburg, Miss.

It is earnestly desired that all who expect

to attend the convention.

James L. ARNOLD.

Natchez.

The Lord has been gracious to His saints

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and has greatly blessed us in our meeting. I had our beloved brother, J. W. Gillon of Mineral Wells, Texas, with me and he did some great preaching.

The distinctive features of this meeting were the preaching, the earnestness of the people and the splendid results.

HOWARD L. WEEKS.

First Annual Encampment of the Mississippi B. Y. P. U., Blue Mountain, Miss.

Program.

Tuesday, July 31.
8:15 p. m.

Sermon—By Rev. A. C. Dixon, D. D., of Boston.

Wednesday, August 1.
Morning.

9:00—Class Methods for Junior Work—Miss Lorilla Bushnell, Denver, Colorado.

10:00—Class in Sacred Literature Course—Mr. Vernon Rowe, Winona, Miss.

11:00—Sermon—Dr. A. C. Dixon.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—Lecture—"Be Somebody," Rev. M. P. Hunt, D. D., Louisville, Ky.

Thursday, August 2.
Morning.

9:00—Class in Junior Methods—Miss Bushnell.

10:00—Class in Sacred Literature Course, Mr. W. M. Whittington, Greenwood, Miss.

11:00—Address—Home Missions—Dr. M. P. Hunt.

Afternoon.

Recreation.

Evening.

8:15—Address—Soul Winning in B. Y. P. U. Work—Rev. Martin Ball, Winona, Miss.

Friday, August 3.
Morning.

9:00—Class in Junior Methods—Miss Bushnell.

10:00—Class in Sacred Literature Course, Mr. Vernon Rowe.

11:00—Address—"The B. Y. P. U. As a Spiritual Force,"—Rev. W. B. Kendall, President of the Texas B. Y. P. U.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—Address: The Land and The Book, Dr. George B. Eager, Southern Baptist Theological Seminary, Louisville, Ky.

Saturday, August 4.
Morning.

9:00—Class in Junior Methods—Miss Bushnell.

10:00—Class in Sacred Literature—W. M. Whittington.

11:00—Address, "The Spade and The Book"—Dr. George B. Eager.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—Address, The B. Y. P. U. As An Educational Force—W. B. Kendall.

Sunday, August 5.
Morning.

9:30—Sunday School—Conducted by Arthur Flake.

11:00—Preaching—Dr. B. H. Carroll.

Afternoon.

3:30 to 5:30—Missionary Addresses—Drs. A. V. Rowe, B. D. Gray and R. J. Willingham.

Evening.

8:15—Preaching—Dr. T. T. Eaton, Louisville, Ky.

Monday, August 6.
Morning.

9:00—B. Y. P. U. Work—L. P. Leavell.
10:00—Sunday School Work—B. W. Spilman, Kingston, N. C.

11:00—Address—George T. Webb, General Secretary B. Y. P. U. A.—Loyalty to Denominational Principle.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—"Gaining, Training and Retaining Our Young People"—W. B. Kendall.

Tuesday, August 7.
Morning.

9:00—B. Y. P. U. Work—L. P. Leavell.
10:00—Sunday School Work—B. W. Spilman

11:00—Address—George T. Webb—Culture for Christian Service.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—Deliverance, Development and Direction of Our Young People—W. B. Kendall.

Wednesday, August 8.
Morning.

9:00—B. Y. P. U.—L. P. Leavell.
10:00—Sunday School Work—B. W. Spilman

11—Address—George T. Webb—Achievements and Ideals.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.

8:15—The Young People and Christian Education—Dr. W. T. Lowrey, Clinton, Miss.

Thursday, August 9.
(Citizenship Day.)
Morning.

9:00—Sunday School Work—B. W. Spilman.

9:30 B. Y. P. U. Work.

10:00—Conference—Five Minute Talks—By Everybody.

Afternoon.

3:00 to 6:00—Mass Meeting—Ten-minute Talks by those attending the B. Y. P. U. Encampment and Bible Conference.

8:15—Address—On Good Citizenship—Speaker yet to be secured.

Notes.

1. The Sunset Services will be conducted by Mississippi brethren. A fuller program of this later.

2. No program is given here for the afternoons. This was left open for recreation. It has since been arranged, however, to have a Bible Conference for the afternoons—conducted by B. H. Carroll and T. T. Eaton and others of our strongest men.

3. The music will be conducted by Rev. George W. Riley and wife of Jackson, Miss. They are preparing a neat little souvenir booklet which is to contain the songs to be used, the pictures of all who have places on the program, of all officers and committees, and some of the delightful scenery about Blue Mountain. Get this booklet and practice the songs.

4. Arrangements can be made at Blue Mountain for camping, for light housekeeping, or for board at fifty cents a dollar per day. Write to Prof. B. G. Lowrey, Blue Mountain, Miss., about your place to stay.

5. Write to any of the officers or committeemen for further information,

The Baptist Record.

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—BY THE—

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Entered at the Postoffice at Jackson, Miss.,
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T. J. BAILEY, EDITOR AND MANAGER.
H. F. STROLES, ASSOCIATE EDITOR.

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correspondence, drop us a card. It is expected that all
are arrears will be paid up before ordering paper
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Editorial notices, whether direct or in the form of
communications, of 200 words, and marriage notices of
twenty-five words, inserted free; all over these
amounts will cost one cent per word, which must ac-
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name office from which and to which the change is to
be made.

As Little Children.

Jesus' disciples asked him who should stand first in honor and distinction in his kingdom, and that rank and its rights be fixed by supreme authority. Who shall be greatest in the kingdom?

In answering our Lord I gave an object lesson. A little child went to him at his call. Holding it in his arms, he said: "Greatest in the kingdom! Make sure that you get in at all. Unless you turn from your sinful ambitions and jealousies and become as the simple, shrinking child, ye cannot enter into my kingdom of heavenly character here and heavenly glories hereafter, much less be great in it." We need not suppose those in his kingdom unrefined and destitute of faith. Their conduct would decide that question. Judas showed that he was outside.

There is much sentimental vaporizing over this beautiful incident. There is nothing in it about the innocence and moral beauty of childhood. Our Lord does not teach that children are innocent and that men must make themselves so before they can enter into his kingdom. True, that children believe they can discern moral quality in actions, are innocent of sinful transgression, but they are not innocent or free from sinfulness and need only to be trained along in truth and purity and goodness. Besides, if children were innocent both of sin and sin, a man who has never done wrong cannot make himself innocent.

Children are not perfect examples in anything. They are by no means faultless. They are envious and jealous. As compared with men we naturally regard them as patterns of humility, affection and trustfulness. Jesus joins child-likeness with reference to the special lesson under consideration. "Be like a child," he said. "Now, what child-like qualities are essential to Christian character? In what respects should men be like little children?"

Our Lord has special reference to humility. The grace and ornament, the charm and power, of the Christian life is humility. Jealousy and self-seeking ambition had asked that ranks be assigned the disciples by the King of heaven. In response, the King cut the root of the temper which inspired the request. Unless you get all that

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worldly ambition out of your minds, he said, and become as little children, ye can in no wise get into my kingdom. Men are not appointed to places of honor and distinction in the heavenly kingdom without regard to their fitness; they grow into them. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Will thou learn, oh proud man, that humility gives entrance into my kingdom, and standing in it?

Children, joyfully serve. Jesus' disciples become like them in self-sacrificing service. The mother of James and John asked for the first places in Christ's kingdom for her sons. Jesus said, whosoever will be greatest among you, let him humble himself and become the servant of others. Grandest in my kingdom! The way to innocence is through self-sacrificing service. It must be so, said the king, as you see from my example. "Even the Son of Man came not to be ministered unto, but to minister and give his life a ransom for many." The great question is, how can we best serve the feeble, the needy, the lost? He who humbles himself to this work shall be greatest. The way to reach the summit in the kingdom of heavenly graces is not to rise up to it, but to go down to it. Men do not ascend to spiritual heights they descend to them. There is room to spare in Christ's kingdom—at the bottom the churches are top-heavy. They need the ballast of humility.

Christians should be like children in trustful confidence. The timid child readily yielded to the embrace of Jesus, calmly nestled in the bosom of the Son of God. The contest in oratory between five young gentlemen was of a high order, all acquitted themselves in exceptionally good style, but the medal was adjudged to Mr. Wells. Four young ladies recited and all did well, but the medal was awarded to Miss Ross. Hon. Charles Scott was present and delivered the literary address which was well suited to the occasion and well delivered.

Of course "Father" Sherman, the Roman Catholic priest, and son of the notorious general, abandoned his exploration with United States military escort of his father's devastation through Georgia to the sea, and the Southern people were justly indignant. Had he gone over the route as any other modest and private citizen it would have attracted but little attention. But he, an ecclesiastical prelate, must have a special governmental military escort. A Baptist, Methodist or Presbyterian minister would not have been tendered such an escort, nor would he have accepted it. By the way, what official of the government presumed to appoint such a guard of escort of honor and parade? He should be brought to account.

It is said that boys who have been left alone in the world rise highest. Why? Not simply because self-help is the best help. The mightiest power in any boy's life is the influence of another soul. The boy who is left to himself and looks up to God is impressed with the purest and kindest and strongest spirit in the universe. He is bound to rise because he takes hold of God.

Disciples of Jesus should be "as little children" in affection. Children hold on to fraternal and paternal relations. They love their parents and brothers and sisters. They readily forgive injuries. They do not forget the family. Men are apt to leave these feelings when they leave childhood. They cherish malice. They may "forgive, but they cannot forget." A man may treat with his father like he does with other men. He can get along when his father dies, but a child cannot.

Grown-up brothers and sisters separate and almost forget one another. Children in the family cannot. In these respects Christians should always remain children. There shall never come to him a time when they can do without their heavenly Father and Christian brother. The King himself said, "One is your Father, and all ye are brethren." He came to reveal these truths and open the door into the kingdom of heavenly principles and privileges. He taught men

to say and feel, "Our Father," and our brethren. Heaven is a home. God is Father. All the saved are brethren. All who appreciate and respond to these relations are brethren. All who appreciate and respond to these relations are members of the family of the heavenly King.

The Associate Editor has recently been quite sick, once critically ill. He has almost fully recovered, and is at his work again. He set down on paper some "Echoes from a Sick Bed," but has not yet set them to reverberating because they seemed to him like "sickly echoes." This was his first sickness in seven years.

A not-wise brother at the Convention said to Baron Uxkull that he was proud to shake the hand of a baron and the response was in a worried tone: "A baron is nothing. I am a Baptist preacher and therein is my honor." The baron's words and actions were so natural and easy that we had no thought to admire them until she had turned away. Her gentle and simple dignity won many hearts. We thank the Father that he has given Russia such truly noble leaders.—Argus.

It was the privilege of the editor to be present at the closing exercises of the Harrisville High School and to preach the commencement sermon to a very large audience.

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Sowing and Reaping.

Should I have a little space in your paper, I would like to say a few words in regard to this very important subject—one that is the experience of every life:

We read in Gal. 6:7 that "Whatsoever a man soweth, that shall he also reap."

1. We wish to say first that there are two kinds of seed being sown in the world today, (the good and the wicked), one kind sown in every heart—in the heart of the murderer, the gambler, the drunkard, the thief, and in the heart of the humble child of God. The other alone in the heart of the child of God.

2. That there will be a harvest of both. Does a man expect to reap oats when he sows wheat? or corn when he sows barley? No! Neither do we expect to reap of the good seed when we have sown evil. Does the Bible bear me up in this statement? Most assuredly it does.

3. That a part of the harvest will be here on earth. Jacob evidently reaped the seed of deceit that he had sown in the presence of a blind father. Received the blessings through this seed of deceit, and then only to await the harvest in after years. When a coat of many colors was presented, all stained with blood, and with it, the words, "This have we found." Sad indeed, but alas the other harvest came. Resulting in many blessings to close life with great joys in the presence of his son. Then to reap the glorious harvest in the beyond.

Beloved, the great King in whom God had shown forth this power and blessing, a man after God's own heart, to wit: David. See him as he sends Uriah away bearing in his own hand, the message that upon the following day he should be slain. Notice the ground is being prepared, the cruel deed has been accomplished, and he takes Uriah's wife to be his own. Now the evil seed has been sown, and then follows a life of misery, troubles and disappointment. Brother against brother, and son against father, until at last he comes down from the throne to hide away in the forests pursued by the enemy, and then we hear this language, "O, my son, Absalom, my son, my son Absalom! Would God I had died for thee!" or that I had died before you were born. A life of sorrow, yet he realized it was all just, and that he must reap what he had sown. But this harvest closed after a while and we rear him exclaiming, "Surely, goodness and mercy will follow me all the days of my life." What's the matter David? Oh! here has been sown more noble seed and the harvest is ripe, and life everlasting, and shall soon reap in that great harvest beyond the grave.

Is the statement true that a boy has so many wild oats to sow? Will you allow the Bible to speak? Look at the many wild oats the great Apostle Paul sowed. Then see him, an humble servant of God as he reaps these seed in prison; chained to a Roman soldier, hear his prayers in the dungeon, and at last behold the ax as it is raised and his head severed from his shoulders. But hear his farewell address, "I have fought a good fight. I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Reaping what he had sown.

Then there is the man who had found room only for the wicked seed to be sown in his heart. Rich though he was, never

THE BAPTIST RECORD.

knew what it was to be in want, or what it meant to suffer hunger. But always had plenty, enjoying the many luxuries that his millions could buy. Drifting through life as if he was his own master and should live a thousand years. Continually sowing evil upon his right and upon his left. At last to awake in that awful harvest to reap eternal death with all nations that forget God.

Dear reader, what kind of seed are you sowing? Are you a child of God and will some of the seed you are sowing when harvest comes bring shame upon your brow? Will it cause your eyes to overflow with tears? And should they be made known to the world would it cripple your influence? Fathers and mothers, what kind of seed are you sowing before your children. At harvest will they be a blessing or a curse? Oh! let's be careful, always striving to scatter the kind of seed that our Saviour would not hesitate to sow.

Have you ever opened the door of your heart and allowed that great seed to be sown there? (the blood of Jesus). If not, God hasten the day when you may let loose the world and cleave on to Christ. For whatsoever a man soweth that shall he also reap.

W. T. DARLING,
Student Mississippi College.

Our Mexico School Work.

By Missionary Frank Marrs.

At the last regular annual mission meeting of North Mexico mission, Rev. J. W. Newrough, missionary at Chihuahua, and the writer were appointed a special committee to visit and examine our two schools situated at Torreon and Saltillo. We have just completed this task—if task it might be termed, when it was our pleasure to witness such good genuine work as is being done at these schools.

Torreón Theological Training School was first visited. Torreón is situated in the state of Coahuila, but near the line of the State of Durango. Unlike all other cities of Mexico Torreón is new city. It is situated some 250 miles southwest of Eagle Pass, Texas, and is now fast becoming the great railroad and manufacturing center of all north Mexico. Torreón was selected for the location of our theological school mainly because of the great number of towns and settlements around it—easily accessible thus enabling our young students to go out on Saturdays and Sundays and do mission work.

History of School—Dates from the year 1900 when realizing the great and pressing need of an educated native ministry, the Board instructed our North Mexico mission to inaugurate such a work. Dr. A. C. Watkins, so well-known by all ye Mississippians, was selected as the school's first president or director. He, with the help of our older native brethren, opened the school in the fall of 1900 with five young men. We owned no school buildings and Dr. Watkins, with only small rented quarters, occasionally using the mission chapel, worked under many disadvantages, but the young men made marked improvement, and at the end of second session some 10 or 12 were enrolled.

On account of illness in family in 1903, Brother Watkins returned to the United States on a leave of absence, and Brother J. S. Cheavens was elected director. Brother Cheavens likewise has had many difficulties to meet and overcome. Failure to secure a good reliable native professor to

assist has always been a handicap, for many of our young men here had no academic studies and so must necessarily be trained in the rudiments of their language before they are ready for much work in theology. Before the close of the third session, Brother Cheavens was forced to suspend the school on account of a severe epidemic of small pox raging in Torreón. Two years ago the Foreign Board made appropriation for purchasing a site for the school, and we succeeded in securing an entire block of land situated at one edge of Torreón City. One year ago the appropriation was made for buildings by the opening of the 5th session, October, 1905, a splendid brick two-story college building was ready for occupancy as was also a good comfortable home for the Director and family, situated on an adjacent corner of same property.

This year we found 14 young native brethren in the school, and some very fine educators among the number. The Bible school and Theological work really embraces a 5-year course, last year, however, three of our older young men went out into active work and have been giving a fine account of themselves.

The Course Given the young men embraces, besides a thorough study of the Old and New Testament, Church History, Theology, Pastoral Duties, Polemics, Latin and Greek, Evidences of Christianity, etc., in fact, pretty much just such a course as is used by all our seminaries in United States, though of course not to such an extensive degree.

This session, by a special arrangement of outside mission field work, of which Brother Watkins is in charge, he has given some of each day to assisting Brother Cheavens in some two or three classes of the school. A native teacher also gives instruction to the young men in the academic branches and thus we found a splendid well manned school, our brethren giving of their time, their knowledge, their life, that these young native brethren might become equipped to go out and battle valiantly against error, against superstition as well as all manner of evil of which we have our share in this part of the world.

The foreign missionary may come and labor and wear his life away and witness a large amount of reaping but we must recognize the fact that to the native ministry we must look for the greatest results in reaching the people. To this end we are devoting all this preparation. And let us say just here that while great efforts are being put forth to train our young ministers in things mental, but greater effort is being used to see that they have good, earnest heart training; and that they leave the school with their souls ablaze with mission zeal and a consuming passion for the lost.

Dear reader, this school is a part, and a very important part of the mission work being done in Mexico. Give it not only your means, but your prayers, and now and then a line of encouragement dropped to Brothers Cheavens and Watkins at Torreón would cheer them.

In another letter, so as not to make this too long, will tell of our girls' school at Saltillo "Madero Institute."

Durango, Mexico, April 21, 1906.

The Conference for Young People will be held in Asheville, N. C., June 29 to July 8, 1906. From the statement sent out one would feel justifiable in expecting a very profitable gathering.

THE BAPTIST RECORD.

SUNDAY SCHOOL LESSON.

June 3.

The Gentile Woman's Faith.

Mark 7:24-30.

Motto Text—"Great is thy faith: be it unto thee even as thou wilt"—Matt. 15:25. To what heathen country did Jesus go? (Mark 7:24). Why did he leave Galilee? To escape the anger of Herod Antipas who murdered John the Baptist. (Luke 13:31; 2). Because the people dazzled by his splendor wished to take him by force and make him King—(John 6:15). (3). The Scribes and Pharisees were seeking an occasion for his death. (Matt. 15:12). (4). His rest—(Mark 7:24).

"Why could Jesus not be hid?" (7:24). Can the sun hide itself? Can he who has that which everyone needs and wishes? Who came to Jesus to help him in this foreign land? (v. 25). Probably she was a heathen, but with an humble and religious heart. Wandering Jews had probably been telling about Jesus, and she may have thought he was the Messiah. For what had she come to Jesus? (v. 26).

There are many beautiful lessons—mater-
nal love, earnestness, perseverance, deep
humility. But to what common root does
Jesus trace them all? **Motto Text**. What
else, then, should we emphasize in the
lesson? Now, see its greatness in four
aspects.

1. Faith Pleading—(vs. 24-26). Was it
not a sight to move one to pity, A woman
crying aloud in distress. That woman a suf-
fering and helpless mother. That mother
pleading for a little daughter. That daughter
in such a bad plight. And what did she
read: (Matt. 15:22). Yes, only her grief
and his mercy. How was this a mark of
great faith? She believed he could heal, and
yet she was a Gentile, a heathen.

What response did Jesus make at first to
her piteous cry? (Matt. 15:23). Yes, he
was silent. About what was he probably
thinking? (Matt. 15:24). There was prob-
ably a conflict between his pity and the lim-
itation of his mission. Was not Jesus' con-
flict strange? He was wont to meet the cry
of distress with swift and joyful answer. He
ought to destroy the works of the devil
casting out demons. He had willingly
opened his ear to a nobleman of Capernaum
pleading for his servant. The sight of
the widow of Nain, weeping over the bier
of her only son, had moved him unasked to
help. But here he is silent before a mother
in the agony of grief, crying unto him to
have mercy on her afflicted child. How
strange!

2. Faith Persistent—(vs. 27-28). Did the
disciples ever seem more merciful than Je-
sus? (Matt. 15:23). There was mystery
in his silence. They marked it with wonder.
What did their words mean? "Grant her
request and send her away." They knew
how he was wont to send supplicants away.
How did Jesus explain his silence? (Matt.
15:24). What did he mean? That his per-
sonal mission was limited, and that he must
say the will of his Father. His ministry
was to the Jewish people. This limitation
locked his lips for a time to this woman's
tearful cry.

Did this refusal quench all hope? (Matt.
15:25). She could not go away without re-
quest for her frenzied child. Her tender love
for her little daughter, her tenacious pur-
pose, her persistent faith will not allow her

to give up her case. Falling at his feet, she
repeated her prayer with pathetic brevity,
uttering but one cry: "Lord, help me." When
feeling is intense words will be few.
Heart-prayers are short.

3. Faith Hopeful—(vs. 27-28). How did
Jesus answer this earnest cry? (v. 27). It
was bad enough to be denied, but worse to
be numbered among the dogs. Jews called
all Gentiles dogs. How did she answer? (v.
28). Can you see how she wrings hope out
of apparent disengagement? Did she not
say in effect: "True the children should be
first, but they cannot exhaust the provision
of infinite love and power; when they are
filled, there will be crumbs for dogs. Gen-
tiles, I know that I have not the claim of
children, and I do not ask to sit at the table
with them, that which I ask, so great is
thy power and goodness, is but a crumb fal-
len from one of the children's hands as
he eats his bread, and even the little dogs
beneath the table may eat that unin-
dered." How keen the wit of her heart, how
tender the pathos, how hopeful the senti-
ment! "Yet the dogs eat of the crumbs
which fall from their Master's table." Has
not the little dog and the little child the
same Master? Do not both dwell beneath
the same roof? May not even a dog look
for some kindness at his Master's hands?

It is right that the child should have the
first and choicest food, but is there no frag-
ment for the little dog? Thou art the Mas-
ter and the meanest of thy creatures will
not be overlooked. I am not a child, an
Israelite; I am but a dog, a Gentile, and I
only crave a crumb from thy richly furnish-
ed table. Lord, help me and heal my de-
monized child."

4. Faith Victorious—v. 29. What moved
Jesus to yield to her request? (7:29). What
was saying? (7:28). Jesus' compassion
exceeded the ordinary limits of his personal
mission and went out in blessing to a Gen-
tile woman in a heathen land. He had healed
the Roman centurion's servant, but that
officer was probably a proselyte to the Jew-
ish religion, who had built at his own ex-
pense the Jewish synagogue in Capernaum
(Luke 7:35). Jesus answered instantly,
with the whole gospel in his tone, with all
the love of his heart beaming and burning
in his transfigured face, "O woman, great is
thy faith: be it unto thee even as thou wilt."

At first it seemed that he would give nothing;
he ended with giving all, not a crumb,
but "as thou wilt."

What purpose did Jesus accomplish? He
tested her faith. She was equal to the trial.
Jesus honored her meekness and humility,
the persistency of her prayer, the fixedness
of her faith.

What shall we learn? That we all need
this same simple unmoving trust. That we
may believe in behalf of others, but not in
their stead. That when Jesus is silent,
when he seems to refuse, we may still believe
there is love in his heart, in which we can
rest with implicit confidence.

Address to Former Students of Mississippi College.

At the meeting of the Mississippi College
Alumni Association last May it was decided
that hereafter, instead of trying to have an
alumni meeting every commencement,
there should be a meeting every fifth
year; and that the first of these quin-
quennial celebrations be held during
the commencement of 1906. It is
expected that this celebration be a promi-

May 31, 1906.

May 31, 1906.

East McComb Meeting.

Our meeting of days in East McComb
closed last night. Brother J. H. Lane of
Magnolia, Miss., did the preaching and did
it well. He seemed to be at his very best
all the time. His preaching is orthodox
from start to finish. No high pressure
methods were put forth. Just the plain
old gospel was presented in its beauty and
force, and the Lord blessed it and gave the
increase. We feel that the Lord sent Broth-
er Lane to us to do a much needed work in
our church. There were ten additions to
teachers, superintendents of pastors. One
pastor was found who represented three
churches and five schools; another, three
churches and four schools.

The best feature of the meeting was the
refreshing from the presence of the Lord
to the church—the church members were
built up in the faith. The beauty of Broth-
er Lane's preaching is that it is constructive
rather than destructive, strengthening
rather than weakening. He does not be-
lieve in an upheaval, unless it comes from
the presence of the Lord, resting upon the
Holy Spirit of God. This of course, is
what benefits the church and pastor alike
and places them closer together. This is
wise evangelism and certainly the kind our
churches need.

God has wonderfully blessed our work
here this year. We have had over 60 ad-
ditions to the church already. The Sunday
School has grown from 100 to 220 since
January 1st. We have a Baraca class of
37 young men studying God's Word every
Sunday morning taught by the pastor. Al-
so a Philathea class of young ladies 40
strong, taught by the pastor's consecrated
wife.

Others of the brethren made good strong
talks, and all together we had a fine meet-
ing. In conclusion, will say that any group
of churches coming together and securing
Brother Byrd's services in a Sunday School
Institute will be well paid for their trouble.

Fraternally,
JAMES B. QUIN.

A Great Meeting at Winona.

The fourth Sunday in April the church at
Winona began a series of meetings. There
had been much prayer for a revival and the
salvation of sinners. The pastor had made
all of his sermons bear on these two points.

On Monday after the fourth Sunday, Rev.
Fleetwood Ball of Lexington, Tenn., arrived
and began preaching.

From the very first it was evident that the
blessed Spirit was leading. Great congrega-
tions filled the house morning and night.
As the preacher told of sin and condemnation—
sinners trembled and cowered and in-
different church members realized their cold
state and began to cry unto God for for-
giveness. At every service the house seemed
to be filled with the Holy Spirit and ev-
erybody thought it was good to be there.

The meeting continued twelve days—it
reached the town. The church was greatly
revived and the membership drawn close to
each other. Backsliders confessed their
wrong doing and begged for pardon.

I do not know how many professions of
faith there were—we did not try to count
them.

Forty-two were added to the church. Al-
most all of them by experience and baptism.
It was the universal verdict that this was
the best meeting the church had enjoyed
for many years.

We further recommend, as a slight token
of our appreciation of his long and faithful
service and his fidelity to gospel truth in
the scholarly and instructive sermons deliv-
ered to his people, that, beginning with
the first of June, next the salary heretofore
paid him be augmented by the addition of
\$50 per month, and further that we earnest-

MARTIN BALL.

Winona, Miss.

THE BAPTIST RECORD.

Sunday School Institute.

ly affirm our high admiration and esteem
for the exalted ability and profound schol-
arship of Brother Venable as a preacher of
Bible truth and righteousness, and our un-
alterable confidence in him as a pure and
hightoned Christian gentleman and spirit-
ual leader, and our great pleasure in know-
ing that he intends to retain his membership
with us, thus assuring to the church a con-
tinuance of his wise counsel and instruction.

Respectfully submitted,

FRANK C. M'GHEE,
Chairman.

FRANK HEISS,
Secretary.

B. J. CARTER,
T. J. BOSTICK,
J. R. ROYALS,
MARK DABBS,
WALKER BROACH,
R. E. MOODY,
W. H. STINSON,
H. R. STONE,
N. A. CHILES,
S. EASTLAND,
E. B. M'RAVEN,
J. H. CROOKS,
Committee.

Rev. J. L. Finley writes: "Good day here
yesterday. Four accessions to North Gulf-
port, one by letter and three for baptism."

Missionary J. G. Chastain says: "I am
personally bereaved by the death of G. B.
Rogers and Richard Griffith. We three
studied together at Clinton years ago."

Singing Evangelist J. G. Reynolds has
promised to assist in special meetings at Du-
rant and Flora the last of June and July.
Pastor Sproles will do the preaching.

Rev. W. S. Allen is just home from the
Seminary and has accepted the care of the
Utica and Hermaville churches till Octo-
ber 1st, when he contemplates returning to
the Seminary.

A Methodist and a Presbyterian College
have invited Dr. Dargan of our Seminary
to preach their commencement sermons.
They will get pure gold—precious and val-
uable, bright and brief.

The Western Recorder says the follow-
ing Mississippians in our Seminary will sup-
ply these churches in our State during the
summer: W. S. Allen, Utica; L. A. Moore,
Columbus; W. B. Sansing, Highland, Merid-
ian.

The Northeast Mississippi Bible Institute
will convene with the First Baptist Church,
New Albany, Miss., on June 26, 27 and 28,
1906. Judging from the subjects and also
the speakers in the program we feel that it
will be a rich feast.

T. T. Martin has agreed to assist Pastor
Lipsey in a meeting at Clinton in November.
In his last meeting he did great good, and
in nothing more than in moving people to
searching the Scriptures. They are anxious
for his coming again.

Rev. Otto Bamber of Wesson, has been
assisting Pastor J. P. Harrington, a Mis-
sissippi student in our Seminary, in a meet-
ing with his church in Louisville, Ky. Broth-
er Bamber's services as an evangelist are in
demand and God greatly blesses his min-
istry in winning men to Christ and from sin.

Starkville, May 24.

Gulfcoast Association.

On May 23, 1906, this body assembled in the Hattiesburg Baptist Church in its 29th session. Dr. Searcy, the former moderator and Bro. Hall, former clerk, being absent, the pastor, Rev. J. L. Finley, called the association to order.

Dr. Hawrey conducted devotional services, and Dr. W. C. Grace was elected moderator and Brother W. H. Boone, clerk.

The visitors were: A. V. Rowe, Corresponding Secretary; W. T. Lowrey, President Mississippi College; J. E. Chapman, Associate Editor Mississippi Baptist, from The General Association; D. C. Rawls from Lebanon, and T. J. Bailey, Editor The Baptist Record.

There were eight pastors present. The veteran Dr. Searcy was greatly missed. But this was largely compensated for by the presence of Rev. J. C. Roberts, who succeeded Dr. Searcy as Pastor at Biloxi. This new pastor made a most favorable impression on the body. The attendance was much better at this session than at any former one we have attended.

Most of the churches were represented.

The Burlington church has just dissolved and its property has been deeded to our Convention Board. This step was taken, because the membership had become so scattered that it was impossible to maintain a church.

The introductory sermon was preached by Rev. G. M. Morris, pastor at Moss Point, and was a thoughtful, earnest discourse on consecration. The association accorded large time to the questions of missions, and education, while not neglecting other objects generally considered at these annual gatherings.

The body was not only larger but took hold of matters in a more vigorous manner than formerly. We were impressed that Dr. Lowrey did reasonably well for the Building Movement.

Brother Finley and his noble people meet in full demand in the line of entertainment. He has a good church and they have a good pastor. In company with Dr. Rowe and Brother W. V. Stockstill and wife we were finely cared for under the ever hospitable roof of Brother Finley and wife. We were delighted to note the prosperity of Brother Finley's work. The next session of this body will meet with the Escatawpa Church on Wednesday before the 4th Lord's Day in May, 1907.

Specifically for presiding officers of our Conferences, Associations and Conventions: "No other element contributes so much to personal dignity as perfect simplicity. Office is worth somewhat; position among men adds weight to individuality. But a consciousness of office or of position is far less impressive than absolute unconsciousness of self. Just as perfect movement is the movement that is seemingly effortless, so perfect dignity of behavior is the giving of one's self simply and truly to the business in hand. There is no better example of it than a little child at his play." —Christian Advocate. But how difficult it is to be simple, natural—especially if you try.

College Tidings.

We are making the average \$1,000 a week and expense is the average per week that we will have to make from now until January first, in order to round out the

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE. — Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

Building Movement and put everything on safe ground.

Since my last report, Brother Derrick has raised subscriptions of over \$200 at Braxton, \$167.50 at Silver City and \$325 at Leaf River. Brother G. W. Riley is the progressive and pushing pastor at Braxton. Brother J. G. Murphy is doing excellent service at Silver City and other places, but hopes to enter Mississippi College next session for better preparation. Brother J. W. Steen, one of our excellent and devoted former students, is pastor at Leaf River, where he set an example for the people by making a liberal subscription himself, and rendered valiant service to Brother Derrick. Brother Derrick is doing fine service.

Sunday, May 13th, I spent in Chattanooga. It was the first meeting of the Southern Baptist Convention I had attended in ten years. I have wanted to go every year, but I have been too busy to do so. I had been on such a strain of late that I felt the need of an outing, and so I went to the Convention. It was a great meeting, and I think now I shall go every year. I did some good work for the College while there, and it surely was a delight to find a number of old Mississippi College boys among the leaders in that great Convention.

The Sunday after the Convention I spent at Belzoni. Pastor L. F. Gregory is one of our graduates, and the woman who presides in his home is one of Blue Mountain's best. Brother Gregory subscribed \$100 to the Building Movement, and introduced me to a very fine young Gregory in his home, and assured me that it was his plan to have him graduate at Mississippi College about eighteen or twenty years from now! From his present appearance, I think he stands a fine chance for first honors when the time comes!

I found many noble people at Belzoni. The subscriptions there ran to more than \$500.

Last week, I attended the Gulf Coast Association. The brethren there responded to my call with subscriptions for more than \$500 and the Association was in every way a success.

I spent last Sunday at Crystal Springs. I could make a good report now, but Pastor Dickens asked me to hold the report until next week, as he feels sure that some

A man's job is often what he makes it. Other makers belittle their job in making lamp-chimneys. I make a science of it. I make lamp-chimneys so good that I am proud to put my name on them.

Send for my Index to Chimneys—it's free.

MACBETH, Pittsburgh.



SUMMER SCHOOL OF MUSIC.
For the benefit of teachers or students who are engaged in music, our Conservatory of Music will give a summer course. Lessons can be had under our celebrated Hungarian pianist, at a reasonable rate from June 1st till September 1st. Write for terms to J. W. BEESON, President, Meridian, Mississippi.



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ALL TRAINS
ALL MEALS
LA CARTS
ALL THE WAY

No Salvation Except in Jesus. A careful study of the religions of the world shows them utterly helpless to save. Even the remnant of Judaism has no spiritual impulse. It has become a dead, formal, ethical fatalism. One and all the non-Christian religions fail to satisfy the inquiries of the soul and result in moral deterioration, intellectual apathy, and material blight. The more we learn of soul possibilities, the more awful is our realization of the failure of these religions to revive and restore the soul. Look at China, with its millions in the grip of Confucianism and Buddhism—a people intellectual and patient beginning to wake to civilized ideals; see Japan, alert and active, getting out of bed in a way to astonish the world, casting off the old faiths along with antiquated customs, and beginning to reach for the instruments of power; see India, steeped in caste, with cruel and sensual idols in every temple, terrified by the spooks and phantoms of its philosophies, rocking herself to sleep in the cradle of Nirvana; see Islam, with its creed and war cry of sublime truth and basest falsehood, "God is one!" and Mohammed is his prophet!" dead and dry as dust, mummified and petrified into stoical fatalism by "the will of Allah," and with

no better hope for the future than a Sybarite's paradise; see the great Dark Continent—dark with more than the blackness of skin of its teeming inhabitants, dark with cruelty, superstition and sensuality indescribable; see those other attitudes the world over, to whom religion does not mean peace and love and hope and comfort, and inspiration, but ignorance and superstition and bigotry and shame! Yes, surely the world needs Christ to enlighten its ignorance, comfort its sorrows, direct its energies, and bring life and immortality to light.

Let us open our hearts and heed the divine command, "Go ye into all the world and preach the gospel to every creature."

REV. W. L. CARLISLE, D. D.

Antiseptic Remedy
For Family and Farm

SLOAN'S LINIMENT
KILLS PAIN.
Dr. EARL S. SLOAN,
615 Albany Street, Boston, Mass.

INDIGESTION FOR 23 YEARS DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used only two bottles up till now. It has done more for me than all that I tried for years put together."

Hundreds of people bear similar testimony. PANOL is the great remedy for disorders of the stomach. It is also a great blood purifier and renovator of the system. It is the ideal spring medicine. A few bottles taken now will insure good health through the Spring and prevent a spell of fever later on.

Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO., Ltd., New Orleans.

Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

WE GUARANTEE OUR CURES.

The Kellam Hospital,
1615 West Main,
RICHMOND, VA.

BECOME A NURSE and an income while training. The salary of a nurse is from \$5 to \$30 and up per week, and a nurse from the Red Cross Nurse Association can work shoulder to shoulder with the best nurses of this country. For full particulars write for Catalog No. 13. A copy of our monthly journal of nursing, "The Professional Nurse," sent for free. Training at home. Red Cross Nurse Association, Chicago, Ill. U. S. A. Largest training system in America.

HELP IS OFFERED TO WORTHY YOUNG PEOPLE.

We earnestly request all young persons, no matter how situated, to send us their names who wish to obtain a thorough business training and a good position, to write to FIRST mail for our GREAT HALF OFFER. Success, Independence and probably Fortune are Guaranteed. Don't delay. Write today. THE GEORGIA-ALA. BUS. COLLEGE, Macon, Georgia.

War on Liquor and Tobacco. The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor habit. It is distributing free to all who write and enclose a stamped envelope a recipe for the cure of the liquor habit. Also one for the tobacco habit that can be given secretly. They request they make it known that you do not sell the recipes. Give free copies to your friends. Their address is Room 68 Gray Ridge, Kansas City, Mo.



Peterman's Roach Food.
A BOON TO HOUSEKEEPERS.
As the roaches get to the food, enticed by it at
night from their hiding places, it perfectly elim-
inates large or small batches.

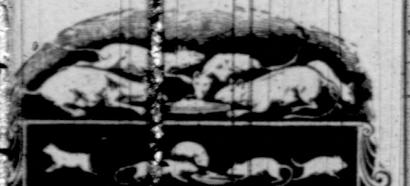


It has been sent to 20 states to large institutions
throughout the U. S. and abroad with bills not paid
unless it did the work to their entire satisfaction.

Bedbugs
Peterman's Discovery
Quickly kills all bed bugs—will kill bed bugs that stop over where it is
sprayed on! It will not rust or
burn your furniture or bedding.

Peterman's Discovery
Liquid, in flexible cans, with
spraying sides; can so
easily spray cracks and kill
bed bugs and eggs instantly.

Rathouse Food.
Ready for use.



Rats and mice made wild by this noxious food;
they will leave the building and not return.

Peterman's Anti Food, a strong food to kill
and drive away ants. Large black beetles may also
be killed by it.

Take no other, as this may be even more important
than money.

Originated in 1873. Perfected in 1905 by
Peterman, P. O. Box 13, M. C. Chemists,
54, 55, 56 West 33rd St., New York City.

London, Eng., Montreal, P. Q.

If not obtainable from your local dealer, mail order
to me. 20 cent packages of these preparations
will be sent postpaid upon receipt of price.



MAY PRESS \$65
Special horse power press, Hutton,
with great pressure, takes away
anything from eight tons a day. Full
guarantee. Postal us today for free catalogues.

W. M. Co., 125 Ludford St., Kalamazoo, Mich.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

May, 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: Heralds of the Cross in Foreign Lands.

Resolution No. 5. I will pray more faithfully, more believably for missionaries.

1. The Lord's Prayer: In concert.

2. Condition of the Heathen: Psa. 115:4-9; Jer. 10:2-4; Psa. 19:17; Eph. 2:12; Rom. 1:18-20.

Our Responsibility: Rom. 10: 14-15; Matt. 24:19; Acts 1:8; Dan. 12:3.

3. Incidents: An old Chinaman prayed that "Foreigners might see the need of a people in a land where no one knows anything and where all are dying in the dark." An African prayed, "O, Lord, make a full heaven and an empty hell."

4. A Timely Admonition: Dr. Alexander Maclaren says, "Let us not be tempted to think less severely, more pityingly of sin, and less solemny of its certain result, than either our Master or His disciples did."

5. Silent Prayer: For deeper sense of "personal, individual accountability to Almighty God."

6. Leaflet: "S. B. C. Heralds—Veterans on Foreign Fields."

7. Facts from Lives of Missionaries: By different members.

8. A Suggestion: Arrange to hold from time to time a special anniversary meeting commemorating the birthday of a missionary.

9. Business: Collection, etc.

10. A Serious Fact: In 1905 Americans gave for Foreign Missions \$8,000,000, and 325 times as much for

confectionery, chewing gum, millinery, jewelry, tobacco and liquor.

11. Leaflet: "The Society at Springtown" by Kate W. Hamilton.

12. Praise God in song and prayer for growth of S. B. C. Work: in 1895, 91 missionaries on foreign fields;

in 1905, 181; then a total membership of 3,493 after fifty years work; in 1590, a membership of 11,423.

Some Time.

Sometime when all life's lessons have been learned, And suns and stars forevermore have set,

The things which our weak judgment here has spurned,

The things o'er which we grieved with lashes wet,

Will flash before us out of life's dark night,

As stars shine most in deeper tints of blue:
Time will reach the calyx of gold,
And if through patient toil we reach the land,
When tired feet with sandals loosed may rest,

When we shall clearly know and understand
I think that we shall say, "God knew the best."

May 31, 1906.

May 31, 1906.

May 31, 1906.

And we shall see that while we frown and sigh,
God's plans go on as best for you and me!

How, when we called, he heeded not our cry,

Because his wisdom to the end could see;

And even as prudent parents disallow

Too much of sweet to craving babyhood,

So God perhaps is keeping from us now,

Life's sweetest things because it seemeth good.

And if sometime commingled with life's wine

We find the wormwood and rebel and shrink,

Be sure a wiser hand than yours or mine!

Pours out this portion for our lips to drink.

And if some friend we love is lying low,

Where human kisses cannot reach his face,

O! do not blame the loving Father so,

But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath,

Is not this sweetest gift God sends his friend?

And that sometimes the sable pall of death

Conceals the fairest boon his love can send

If we could push ajar the gates of life,

And look within and all God's workings see

We could interpret all this doubt and strife,

And for each mystery find a key.

But not today. Then be content, poor heart;

God's plans, like lillies pure and white unfold

We must not tear the close-shut

leaves apart,
Time will reach the calyx of gold,
And if through patient toil we reach the land,
When tired feet with sandals loosed may rest,

When we shall clearly know and understand
I think that we shall say, "God knew the best."

—SELECTED.

Receipt for Happiness.

Sydney Smith cut the following from a newspaper and preserved it for himself: "When you rise in the morning for me resolution to make the day a happy one to a fellow-creature. It is easily done; a kind word to the sorrow-

Shake Into Your Shoes

Allen's Foot-ease, a powder. It cures painful, smarting nervous feet and ingrowing nails, and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age.

Allen's Foot-ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all Drug-gists and Shoe Stores. By mail for 25c. in stamps. Don't accept any substitute. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and life saver in the whole world. If you believe this and accept it as a truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. THE JOHNSON'S CHILL and FEVER TONIC CO., Savannah, Ga.

FRECKLES AND PIMPLES REMOVED

In Ten Days.

Nadinola

The Complexion Beautifier is endorsed by thousands of grateful ladies, and guaranteed to remove all facial discolorations and restore the beauty of youth. The days 50c. and \$1.00 at all leading drug stores, or by mail.

Prepared by NATIONAL TOILET CO., Paris, Tenn.

To advertise Successful Agriculture, COURSES

EDITOR SUCCESSFUL AGRICULTURE, COURSES

16 Union Block, St. Paul, Minn.

Accept your offer to test your magazine on your three months' free trial offer!

After three months' trial sample copies I will

offer two things, either send you 50 cents for a

year's worth of my magazine or write to stop

the magazine, when you are to cancel this sub-

scription and thereafter receive sample copies to be free,

as above.

Name.....

Address.....

State.....

City.....

State.....

Deaths.

Miss Lillian McNeill.

Miss Lillian McNeill was born near Raymond, Miss., 1888 and died May 9th at 6 p.m. while in school at Columbus, Miss. She joined the Miss. Springs Baptist Church four years ago and lived a faithful Christian life till God called her to live in love in that "home not made with hands."

Our neighborhood never was bereaved of a more noble Christian young lady. Mr. McNeill, her father and all the sadly bereaved have the deepest sympathy of all who knew and loved Miss Lillian.

Chas. Lewis.

Memorial.

Another good man is gone. Brother Peter E. Spurrs, of Hand, Miss., departed this life on May 3d. at 3 a.m. 1906. He died as he lived a Christian gentleman. He was born June 19, 1896. He was a man of high moral culture, and prudent mental powers. He joined the Baptist Church in early life, married and raised a highly cultured family in the community where he was reared. Was a faithful deacon of the Liberty Baptist Church for more than thirty years. The writer knew him for fifty years; was his pastor for many consecutive years, in the bloom of his life. He leaves two sons and three daughters to mourn their loss. God bless the bereaved ones and give them grace to imitate his example.

G. Gay.

Porterfield, Miss.

V. Satcher.

Bro. S. W. Satcher was born near Orangeville, Linds County, Miss., Jan. 3d, 1866. He accepted Christ as his Savior at the age 15 years, and at the age of 16 was baptized into the fellowship of the First Baptist Church at Brownsville, Miss. He was married twice; first to Miss M. B. Trotter in 1892 and later to Miss Eddie Huber Jan. 19, 1895. Bro. Satcher died at his home near Orangeville, Miss., May 4th, 1906. He was one of the best men I ever knew. He was constantly faithful in all his relations in life. His much bereaved wife, mother and other relatives have the sincere sympathies of all who know them. He loved ones, neighbors, church and pastor sustain a great loss by his death.

Chas. L. Lewis, pastor.

Obituary.

On April 20 last 7 o'clock our beloved Col. Will Williams fell asleep in Christ. He was born in Alabama in 1827; educated and became a Christian in Alabama. He entered the Seventieth Alabama regiment and served to the close of the war. He gave forty-five years of his life to the cause of Christ. He was the pastor's friend, a true deacon and a faithful Christian. He leaves an excellent wife and a tribe of children with a number of relatives and was greatly mourned by his departure. His wife has been woven into the life of his friends. We shall see him again. May God comfort all the bereaved.

Col. pastor,

A. L. O'Briant.

Ahead of
Everything!**GLORIOUS PRAISE!**

SUITABLE FOR CHURCH SERVICES, SUNDAY SCHOOLS AND YOUNG PEOPLES' MEETINGS. ENDORSED BY RELIGIOUS PRESS.

READ WHAT GOOD JUDGES SAY:
Dr. H. C. Dargan of the Southern Baptist Theological seminary, and himself a master of sacred song: "It strikes me as a handy and useful book, admirably serving the purpose for which it was intended."

Dr. J. M. Frost, Sunday School Secretary

Dr. Carter Helm Jones of Louisville:

"The best old and new hymns have been

If You Examine Glorious

Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

skillfully blended, and a fine musical sense and taste pervade the arrangement. It is a happy combination of things new and old. I wish for it the wide circulation that it deserves." P. S. Benson, U. D. Tremont Temple, Boston.

Dr. A. C. Davidson of Birmingham:

"You can count on every church in the valley getting it when they get a new book."

The best old and new hymns have been

If You Examine Glorious

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May 31, 1906.

**OVER
300 HYMNS****ROUND AND SHAPED NOTES**

The greatest work of the greatest masters of sacred song.

Dr. W. Howard Doan

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Best Silk Binding, Sewed not wire stitched.

\$25 a 100. \$350 a Dozen. Not pre-

paid. Single copy by mail 35c.

**THE GREAT
National
Temperance
Beverage****Coca-Cola****Laboratory State Assayer
And Chemist,**

610 East Grace Street.

DR. WILLIAM H. TAYLOR,
State Assayer and Chemist.

Richmond, Va., Feb. 5, 1906.

I have made a chemical analysis of a sample of COCA-COLA SYRUP, which I procured myself from an original parcel in the stock of the Powers-Taylor Drug Company.

The analysis was made expressly to ascertain if the syrup contains cocaine, and after a painstaking search, I have not found any indication of it.

WILLIAM H. TAYLOR, M. D.,
State Chemist.**5c On Sale at Soda Founts, 5c
or Carbonated in Bottles,****BLOOD POISON CURED**

Have You Sores throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Disease made by the use of Botanic Blood Balm (B. B.); 32-page book and medical advice; together with free sample, given by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists; Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

May 31, 1906.

THE BAPTIST RECORD.

Pastoral Leadership.

The Old Testament writings are referred to in the New, as the "Scriptures" being "inspired of God," and "profitable" for doctrine—not is doctrine, as the doctrine of the new dispensation is from the world direct. Too many preachers go back to Moses and the law, hence are practical priests, instead of pastors. They forget that "temple" worship belongs to the past; that now, true religion is in the heart.

Religion of the heart is the outgrowth of forms and ceremonies. Invitations to "come to church" seem to supplant come to Christ, and attendance upon service from the pulpit more important than study the Word of God. A pastor's work is not to please and entertain; but to instruct, encourage and lead. He is to be disengaged, as far as possible, from worldly cares and anxieties about temporal things, and be strengthened and supported in spiritual work.

And now comes the work of the church; every member is called to service; for each has a "gift." First in order is the Sunday school. The pastor that neglects that, suffers great loss. An experienced workman says: "Recognizing that the Sunday School is the open door of opportunity, that childhood is the battle ground of the kingdom and that when we save a child, we save a soul plus a life of service, we call on pastors everywhere to use the uttermost endeavor to increase the efficiency of their Sunday Schools, so that the children may be won for Christ and trained in a life of service for Him."

Again, Christians are not called to come; but are enjoined to "go" to the sinner that is invited to come. So, parents are to go with their children to the Sunday School, and on that point another quotation is in order, as follows:

"The Sunday School is not a place for children only; but for all. Our motto should be: 'All the church in the Sunday School, and all the Sunday School in the church all the time.' One of the most hopeful signs of the times is the increasing number of pastors who are awaking to the responsibility of leadership in the Sunday School work.

I. A. DUNCAN.

A Beautiful Epitaph.

The following beautiful epitaph was selected by "Mark Twain" for the tombstone of his daughter:

"Warm summer sun,
Shine kindly here.
Warm Southern wind,
Blow softly here.
Green sod above,
Lie light, lie light,
Good night, dear heart,
Good night, good night."

**NOTHING CONVENCES LIKE
A DEMONSTRATED CLAIM,
IT HAS BEEN PROVED TIME
AND AGAIN THAT**

**CRADDOCK TERRY CO'S SHOES
AFFORD
PERFECT
COMFORT
LONGWEAR
AND
GOOD LOOKS**



**BLAKESLEE
GASOLINE ENGINES
ARE BEST FOR
Cotton Ginning**

"I can only speak of the engine brought of you last Fall in the month of October. We find her to move with the regularity of a clock, a thing that we think very essential in making a good sample of cotton. As for safety, we think it far surpasses steam, and she is far less dangerous than water. It seems very simple and easy to learn, and believe it to be only a question of time when they will take the place of steam engines."

DR. J. W. CURTON,
L. B. of the E. H. Club, South.
Send for catalogue X, stating power requirements.

White-Blakeslee Mfg. Co.
21 Birmingham, Ala.

**IRON FENCE
LOW PRICE HIGH GRADE
CATALOGUE FREE**
DOWE WIRE & IRON WORKS, Louisville, Ky.

**ESTABLISHED 1858.
11,000,000 feet
diamond, a watch
jewelry or silverware,
you can get
the best quality at
the lowest prices
from the
OLDEST MAIL
ORDER HOUSE
IN THE SOUTH.**
For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue.

C. P. Barnes & Co.,
Box 21 Louisville, Ky.
Every Article Guaranteed.

Renington-Sholes

MOST COMPLETE TYPEWRITER EQUIPMENT MADE

Ten years ago was a good typewriter. Five years ago was better typewriter. Today is the best typewriter.

Has interchangeable carriage. Two-color ribbon. Two release keys. Real pointed Tabular. Tapping device. Fretless escapement. Lightest key action. Will turn out more good work in a given time than any other machine. Is noiseless in operation, simple of construction, built to last under hard service.

Sent any time to the United States on ten days' credit to prove its superiority. "Results Count" a handsome book of names of business representative, free upon request.

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Majestic Building, Chicago
170 Peachtree St. Atlanta, Ga.

Learn Shorthand at Home

We are teaching hundreds of people successful English in their own homes, and we can teach you. Charter Shorthand is easy to learn, easy to write, easy to read. Send today for full particulars.

Spencer Business College,
New Orleans, La.
Full commercial course.

Send for free Catalogue.

PIANO TUNING.

Do you know A. S. Padelford in the vicinity of a tuner? Then, if you need him, Address

JACKSON, MISS.

Organs - Kimball - Pianos

The following are but a few of the many musical celebrities who use and endorse the KIMBALL PIANOS:

Adelina Patti	Walter Damrosch
Emma Calvé	Anton Seidl
Lillian Nordica	Geo. Henschel
Milka-Ternina	John Philip Sousa
Katharina Klafsky	L. Mancinelli
Emma Eames	Luigi Arditi
Lilli Lehmann	Jean de Reszke
Minnie Hauk	Eduard de Reszke
Rosa Sucher	Max Alary
Sophie Scalchi	Francisco Tamagno
Emma Albani	Victor Maurel
Frances Saville	Jean Lassalle
Zelie de Lussan	Mario Ancona
Marie Tavary	Ben Davies
Johanna Gadski	Henri Marteau
Louise Mulder	E. Remenyi
Lola Beeth	Emil Liebling

PIANO AND ORGAN FACTORIES OF
W. W. KIMBALL CO., CHICAGO.

Awarded the "greatest commendation for superlative merit and highest standard of excellence" at the World's Columbian Exposition. The only manufacturers thus honored.

SOLD BY
JOHN W. PATTON,
Jackson, Miss.

Wholesale and Retail Pianos and Organs Victor Talking Machines, Violins, Guitars, and all kinds of Musical Instruments.

Spend the Summer: How Few Do It.

We talk of "spending the summer," and yet how few of us do spend it! We think we should know how to spend wealth if we had it; we would not spend it trivially and to no purpose, no indeed! Yet, here is wealth! Four whole months—one hundred and twenty-three days and nights—to spend for our enrichment and peace, and strength, and good; dawns and twilights with which to buy for ourselves rest for body and mind and soul; with which to buy more ideals, more fineness, more strength. Perhaps in all these years we have never spent this gold before. Perhaps it has lain there again and again unused, until the winter itself came and covered it up again away from our spending.

Let us each one make up our mind to spend the summer; to buy with it more happiness. Let us begin with the little things now; let us better our conditions little by little now; let us remember, now all of seasons, that happiness is a necessary part of all strong and helpful lives, and let us try to get it. Let us waken each morning with a dawn in us; and even if we are denied the sweet renewing breath of fields, let us see to it that our spirits breathe the cool and comforting air of new hopes, new resolutions and purposes toward beauty in our lives.

This will indeed be "spending the summer." This will be to "go away for the summer"—

The remark was unexpected, and brought him afresh to that devoted Christian woman the magnitude of her responsibility. She is indeed the compass of that afflicted life. His "bearings" for all of his human voyage he gets from her, and she it was who directed him to the Home Harbor.

The same impressive responsibility rests on every parent, pastor, teacher, friend. We are compasses to the souls about us. Our

lives are my compass."

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